

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

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REPRINT OF THE FIRST SERIES OF THE COLONIZATION JOURNAL,
CONTINUED.

OUR last No. contained a historical sketch of the colony from its first establishment, to the sailing of the *Bourne* in December, 1834.

The condition of affairs at Cape Palmas at the time of her arrival in there, Jan. 25th, 1835, (not one year from the time of the first landing of the emigrants,) may be well inferred from the subjoined letter from the Rev. Mr. Gould, who went out in the *Bourne*, and an address of the colonists to the people of colour in the United States. They are both contained in the 1st No. of the first series of the Journal, dated 16th May, 1835. This address of the colonists gives a full, clear and definite statement of the condition of the colony only eight months from the purchase of territory. It was laid before a full meeting of the colonists by the five gentlemen whose names are affixed to it, and who were constituted at a former meeting of the colonists, a committee to draft something of the kind; and there was but two dissenting voices to adopting the address; and they acknowledged the perfect accuracy of the statement in every respect, and only withheld their assent to the statement that 'we are not disposed to return to America.' They have since both returned. But no circumstances other than a total change in the social and political condition of the coloured people in the United States, would induce either of the signers of the address to return.

CAPE PALMAS, AFRICA, Jan. 28, 1835.

DEAR SIR,—It affords me much pleasure to inform you and the Board of our safe arrival at this place on the 24th inst. after a pleasant voyage of forty-one days from Baltimore, including the two occupied at Monrovia.

Myself and emigrants have landed in possession of improved health and high spirits, realizing all that could be expected.

The information that I have been able to obtain from three days' observation and otherwise, enables me to state with freedom and great satisfaction, that the prosperity of the Colony exceeds all my calculations. The Governor I find to be a man of business, and well calculated to conduct the affairs of the Colony, and I have every promise of passing a very agreeable visit at this place.

The state of affairs in the Colony is fairly represented in the report you

will receive. Therefore, I shall decline all specifications, only, by request of the Governor, will state that the difficulty anticipated by yourself and the Board on account of the death of Charles,* has been settled without the least difficulty.

So far as three days observation have enabled me to judge, I freely and honestly say, that the location of our town is one of the most beautiful I ever saw. The lands are as good, or better than those of America. It is abundant in the production of timber and of fruit trees.

The staple commodity of the country is not positively known, but so far as observation will bear us out, I think we may place it upon cotton and rice, which can without doubt be raised in the greatest abundance.

We have oysters and fish in abundance, and we must make some arrangements to procure a seine of fifty fathom length, and from six to eight feet depth. This will supply our Colony with mackerel and other fine fish.

In the bush or woods, there is plenty of cattle, hogs, sheep, goats, antelopes, and a species of the deer, all very fine. We have fowls, guineas, ducks, &c., and many other good things that Americans know nothing about.

When you commence your operations to collect emigrants—say—and say no more, that this is the coloured man's home—one that offers him more comforts than America. This you are authorized to say in my name, where I am, and where I am not known.

With much respect, your friend,

RICHARD B. F. GOULD.

REV. WM. MCKENNEY, Baltimore.

P. S. Our emigrants had a meeting and drew up some resolutions expressing their satisfaction, but I have not time to put them in proper order, and also think it will have a better effect to send them hereafter.

TO THE PEOPLE OF COLOUR IN MARYLAND, U. S. AMERICA.

DEAR BRETHREN:—Agreeably to a resolution of our fellow-citizens herewith enclosed, we now endeavor to lay before you a fair and impartial statement of the actual situation of this colony; of our advantages and prospects, both temporal and spiritual.

We are aware of the great difference of opinion which exists in America with respect to colonization. We are aware of the fierce contentions between its advocates and opposers; and we are of opinion that this contention among the well meaning, is based principally upon the various and contradictory accounts concerning this country and its advantages; received on the one hand from the enthusiastic and visionary new comers, who write without having made themselves at all acquainted with the true state of affairs in Africa; and on the other, from the timorous, dissipated and disheartened, who long to return to their former degraded situation, and are willing to assign any reason, however false and detrimental to their fellow-citizens, rather than the true one, viz: that they are actually unfit, from want of virtue, energy and capacity, to become freemen in any country.

We judge that the time which has elapsed since our first arrival, (eight months,) has enabled us to form a pretty correct opinion of this our new colony, of the climate, and of the fitness of the government. Therefore we may safely say that we write not ignorantly. And as to the truth of our assertions we here solemnly declare, once for all, that we write in

*Charles was the son of King Weah Boleo—and had been sent to the Maryland State Colonization Society by his father, to receive a christian education.

the fear of God, and are fully sensible that we stand pledged to maintain them both here and hereafter.

Of our Government.—We declare that we have enjoyed (and the same is forever guarantied to us by our Constitution) all and every civil and religious right and privilege, which we have ever known enjoyed by the white citizens of the United States, excepting the election of our chief magistrate, who is appointed by the Board of Managers of the Maryland State Colonization Society. All other officers are appointed or elected from the colonists. Freedom of speech and the press, election by ballot, trial by jury, the right to bear arms, and the liberty of worshipping God agreeably to the dictates of our own consciences are rendered forever inviolate by the Constitution.

Salubrity of the climate.—Every foreigner upon arriving in this country is liable to an attack of a peculiar fever, which proves more or less severe in different individuals, but is uniformly over in from ten to twenty days, so that the person can move about; but the system is more or less debilitated from one to six months: some, however, lose but a week or two from labour. What will be the average fatality of this disease ultimately, we cannot say. Of the eighteen emigrants from Baltimore, per brig Ann, we lost a child by dysentery, some weeks after the fever which probably induced it. One woman also died very suddenly, two months after recovery from her first attack, which might perhaps be attributable to the climate, although not the fever. But it ought to be remarked that we were at that time all lodged in very open, leaky houses, and the beds of the sick were almost constantly wet. This evil however need not again occur.

Independent of this fever, from which every new emigrant has long since been free, we have reason to believe this to be as healthy as any tropical climate in the world; and we can affirm from the experience of many of our number, and the observations of credible persons, that this place is decidedly more healthy than any of the windward settlements, Sierra Leone or Monrovia. Those of us who came from the low districts in Maryland believe this country far more salubrious. The weather is exceedingly pleasant, and the temperature uniform. A thermometer kept in the colony has never since our arrival been below seventy degrees, nor above eighty-four.

The soil in our immediate vicinity is much better than that on the American sea-board; equal to any part of the land on the Chesapeake bay; and the farther we have penetrated into the interior it has increased in richness. We have not tried it as yet to any great extent, but the immense quantity of rice shipped from this section of the coast, is a sufficient guarantee of the richness of the soil. Nearly all the garden vegetables with which we were acquainted in America have been tried in our gardens, and been found to do well; as also small quantities of the American cotton. The natural eatable productions of this country are plantain, banana, sweet potatoe, cassada, yams, rice, corn, pumpions, beans, peas, okra, egg plant, tomatoes, sugar cane, pawpaws, palm cabbage and palm oil. This last is no doubt one of the most valuable productions in the world. It is by most esteemed preferable to hog's lard for cooking, and produces as good a light as the fish oil, without that disagreeable smell. All the above productions can be raised in this country to any extent desirable. The animals which we found here are a fine breed of small plump neat cattle, sheep, ducks and fowls. These are all domesticated, and very abundant, and propagate much faster than in America. Wild game is also plentiful, as hogs, deer, bush cats, monkeys and a great variety of birds. We have the best of timber for building and cabinet work. There are inexhaustible quarries of good rock; and five or six hundred bushels of lime have been prepared from shells. We have erected and finished fourteen clapboarded and shingled

wooden buildings; ten more are under way, two of which are of stone.— We have built a wharf of stone, seventy feet by twenty-six; and with pride do we add, that our little village presents an appearance which would not shame any thirty men to acknowledge it as the result of eight month's labour; either in Africa or America. And under existing circumstances, we candidly declare that we are not disposed to return to the United States.

Another interesting circumstance connected with our situation may be noticed, viz: We are surrounded by numerous tribes of the most intelligent and civilized natives on this coast. They received us with gladness and seem ardently to wish to adopt our habits and manners, and to acquire a knowledge of the arts of civilized life. From them we have received great assistance in procuring timber for the erection of our houses, and from them also has been procured most of the vegetable food of the colony since its establishment; and both labour and provisions have been obtained for less than one half of the cost of the same in America. We have an excellent school in operation, which is not only attended by our own children, but by those of some of the principal natives in our vicinity, and as far as we can judge, they have made rapid progress.

That we may not weary your patience, or be suspected of a desire to set forth matters in too favourable a light, we have been thus brief in our statements. It will naturally be supposed, brethren, that the object of this address is to induce you to emigrate and join us. To deny this would be a gross want of candor, and not in unison with our professions at the outset. We do wish it, and we tender you both the heart and hand of good fellowship.

But here again, let us be equally candid with you. It is not every man that we could honestly advise or desire to come to this Colony. To those who are contented to live and educate their children as house servants and lackeys, we would say; stay where you are; here we have no masters to employ you. To the indolent, heedless and slothful, we would say; tarry among the flesh pots of Egypt; here we get our bread by the sweat of the brow. To drundards and rioters, we would say; come not to us; you can never become naturalized in a land where there are no grog shops, and where temperance and order is the motto. To the timorous and suspicious, we would say; stay where you have protectors; here we protect ourselves. But the industrious, enterprising and patriotic of what occupation or profession soever; the merchant, the mechanic and farmer, (but more particularly the latter,) we would counsel, advise and entreat to come and be one with us, and assist us in this glorious enterprise, and enjoy with us that liberty to which we ever were, and the man of colour ever must be, a stranger in America. To the ministers of the gospel, both white and coloured, we would say, come to this great harvest, and diffuse amongst us and our benighted neighbours, that light of the gospel, without which liberty itself is but slavery, and freedom but perpetual bondage.

Accept brethren, our best wishes; and praying, that the Great Disposer of events will direct you to that course, which will tend to your happiness and the benefit of our race throughout the world, we subscribe ourselves,

Yours, most affectionately

JACOB GROSS,
WM. POLK,
CHAS. SCOTLAND,
ANTHONY WOOD,
THOMAS JACKSON.

AMISTAD CAPTIVES.

It has at last been decided that the *Mendians*, as they are termed, should be sent to their own country, and that they should be landed at Sierra Leone, from whence it is supposed they will soon be able to reach their homes. There has been much speculation as to the actual geographical position of the country called Mendi. All maps, charts and writings of all kinds respecting Western Africa, have been scanned with a view of solving this important mystery. The probability is that there is no such country at all. It may be the name of a town, or a name given to a peculiar section of farm lands, or one of half-a-dozen names of a tribe, or of the small section of country occupied by a family or tribe; but any one at all acquainted with the peculiar manner of the Africans, when speaking on such subjects, would not expect to find the country on any map or chart from a name given by these obscure bushmen. We should suppose this would have been suspected when all were kept so long in the dark as to the name of the port from which they were shipped. They called it Lumboko, and so it was entered in the processes in court, and great but ineffectual search made for the port of Lumboko; when at last it proved only their imperfect pronunciation of the word Albo Curro, the name of one slave factory among a dozen others, at the mouth of the Gallinos river, about sixty miles from Monrovia. We doubt not had some of our colonists who were in America the past summer and who speak many of the native languages, seen these people, they would at once have ascertained the name of their tribe, and the long sought Mendi would probably have proved some little town or district in the Vey country, not fifty miles from Cape Mount or one hundred from Monrovia. But they must be sent to Sierra Leone, for fear our colonies might yet prove serviceable to these darling *Mendians*.

A mission is to be established in Mendi and all Africa regenerated thereby. And this too by these very people who have heretofore scouted the idea of operating upon the native African, except through British vessels of war, abused our colonists and actually rejoiced over the deaths of the African missionaries. Every thing connected with Liberia is to these people an abomination, the place the most nefarious, and the results of the plan the most contemptible. We will wait the result of this mission, but hesitate not to prognosticate that it will be an entire failure; indeed we rather suppose that it is intended as a mere winding up of this Amistad business, having made the most possible capital out of it.

CAPE PALMAS AS A MISSION STATION.

It has been determined by the Head of the Catholic Church to establish a mission at Cape Palmas, and the Rev. Dr. Barron, of Philadelphia, and another Rev. gentleman of that church, will sail for that port in the Society's vessel in December. Cape Palmas bids fair to be the most important mission station in all Africa. There are now established there two very important missions intended solely for the benefit of the natives, and two for the colonists and natives promiscuously. The field is great,

and not only new denominations may enter upon the harvest, but the labourers of all may be advantageously increased.

The following correspondence passed upon the subject of the new mission.

To JNO. H. B. LATROBE, Esq., President, &c.

Respected Sir :

The venerable Head of the Catholic Church, Gregory the 16th, the present Bishop of Rome, ever solicitous to promote the welfare and happiness of his Catholic children throughout the world, has requested the Right Rev. Dr. Kenrick, Coadjutor Bishop of Philadelphia, to send as soon as possible, two Catholic Missionaries to Liberia to minister to the spiritual wants of the Catholic portion of the inhabitants of that country and to diffuse the blessings and consolations of Christianity among them.

Accordingly Dr. Kenrick having applied for information relative to this subject, to the secretary of one of the departments at Washington, was referred to the President of American Colonization Society, from whom, owing to some cause unknown to the subscriber, no answer has yet been received.

At the request of the Rev. Mr. Gartland, of Philadelphia, who recently passed through this city, I am induced to take the liberty of enquiring, whether or not, the Maryland Colonization Society would be willing to take any measures to further the above object, and thus to afford an additional inducement to the Catholic people of colour of the United States to emigrate to Liberia.

The result of your deliberation on this subject will be thankfully received by
Your humble servant,

PATRICK KELLY.

St. Mary's College, Baltimore, Sept. 16, 1841.

My Dear Sir :

I have to acknowledge the receipt of your letter of the 16th instant, in which you inform me that the venerable Head of the Catholic Church, Gregory 16th, the present Bishop of Rome, being solicitous to promote the welfare and happiness of his Catholic children throughout the world, has requested the Right Rev. Dr. Kenrick, Coadjutor Bishop of Philadelphia, to send as soon as possible two Catholic Missionaries to Liberia to minister to the spiritual wants of the Catholic portion of the inhabitants of that country, and to diffuse the blessings and consolations of Christianity among them—and you enquire whether the Maryland Colonization Society would be willing to take any measure to further the above object, and thus to afford an additional inducement to the Catholic people of the United States to emigrate to Liberia.

In reply it is proper for me to state that the Maryland Society and the Maryland Colony at Cape Palmas are distinct from the American Colonization Society and the settlements about Monrovia—altho' both Monrovia and Cape Palmas are in the section of the African Coast to which general consent has for many years given the name of Liberia—and that the Colony at Cape Palmas is intended for the use of Emigrants from Maryland alone. When the first emigrants left this State they took with them a written Charter, one of the fundamental articles of which is in the following words: 'All men have a natural and unalienable right to worship Almighty God, according to the dictates of their own consciences, and no one shall be hurt, molested, or restrained, in his person, liberty or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience, nor for his religious professions or sentiments, provided he does not disturb the public peace, nor obstruct others in their religious worship, and all persons demeaning themselves peaceably, as good members of the

community, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another, shall ever be established by law; nor shall any religious test be required as a qualification for any office or trust in the community; and all religious societies in the community, shall have at all times the exclusive right of electing their public teachers, and contracting with them for their support and maintenance.' And not long after the establishment of the Colony the Board of Managers passed the following Resolution, which is still in force, and under which the missionaries of the Presbyterian, Episcopal, Baptist and Methodist Churches have established themselves on the territory of the society.

'Resolved, that the Board of Managers offer to the members of all religious denominations every facility in their power to establish schools and enter upon the field of Missionary labour within the jurisdiction of Maryland in Liberia—so that Colonization may be fully recognised not only as the means of restoring the descendants of Africa to the only land where they can be really free, but as the most efficient Agent of Civilization and the Gospel.'

In their relations with Africa the Society is a political government and has looked upon all religious denominations as equally entitled to claim the benefit of the above Resolution, being unwilling to do more in their behalf than is promised by its terms—other than to afford their agents that courtesy and protection which all civilized governments render to strangers within their limits engaged with their consent in the pursuit of commendable objects. Should Bishop Kenrick, therefore, in promotion of the views entertained by the Head of your Church, see fit to send the Missionaries in question to Cape Palmas, the Society will make to them the same grant that has been made to the Missionaries of other denominations and which is the extent of the aid yet given to any.

That the views of the Society may be thoroughly understood in regard to its powers and duties in relation to the Colony, and the condition of residents there, other than natives or coloured emigrants, I take this opportunity to furnish you with a copy of the Statute explanatory of the subject.

This reply has been submitted to the Board of Managers of the State Society, and having been approved by them, is now sent to you as their action upon the subject.

Very respectfully yours,

Rev. Patrick Kelly.
BALTIMORE, Sept. 28th, 1841.

J. H. B. LATROBE,
Prest. Md. State Col. Society.

MODE OF CONDUCTING A NATIVE FUNERAL CEREMONY AT CAPE PALMAS.

Communicated by Dr. McGill to Mr. Moses Sheppard.

On the death of an individual the relatives and friends assemble, carefully wash, and anoint the body with oil and soot, and attire it in cloths, of the most costly materials they can procure. A profusion of gaudy glass beads are strung around the neck, with various other ornaments according to the wealth or respectability of the individual. The head is shaved, face painted very fantastically with red and white, and a black silk hat, if it can be procured, is invariably requisite to complete the costume of a gentleman. After this preparatory fixing, the body is carefullý deposited in a small canoe lined with mats, and this is placed either in a large house capable of containing all the mourners, or else in the open air.

Now commences their wail in form. The females arrange themselves in circles around the body, beating their bosoms and showing the most extravagant signs of grief; those nearest the body, take hold of the hands

or feet, and press them to their bosoms in the most passionate manner. To judge from the profusion of tears shed on such occasions one would naturally suppose that there was real sorrow felt, but their other extravagances banish this idea from our minds. They vie with each other, in the force and length of their howl, each one striving to elevate her voice above the din of hundreds engaged in the same obstreperous outpouring of grief. I have often thought that their apparent earnestness in such cases arose from a dread that if too cold, they would be thought to have practised witchcraft against the deceased; the nearest relatives not even being exempted from such accusations.

The men are far differently engaged, occasionally a solitary individual may be seen, silent, and dignified in his grief for the loss of a favourite wife or child, but the remainder of the multitude are engaged in firing guns, killing oxen, and making preparations for partaking of a sumptuous repast at the expense of the mourning relatives. With the discharge of musquetry, there is an incessant beating of drums and blowing of horns—the din is tremendous, and is kept up sometimes for an entire day.

At the hour determined on for the interment, the canoe containing the body is elevated on the heads of men placed at each end, who are to carry it to the point of embarkation across the Styx, (if I may so call the narrow channel separating the main land from the Island cemetery, which island the natives denominate Hell.) On lifting the body, the bearers experience a formidable obstacle to their movements from the objections raised by the deceased one to being removed from his home endeared by so many fond recollections; an attractive power seems to exist between the body and dwelling: the bearers make violent efforts to bear it away, but it is impossible, the burden is swayed from side to side on their heads, they move a few paces, perform a slight evolution and return again to the spot whence they started. The bearers pull against each other, and wildly run about the town rearing and plunging 'as if mad,' and sweating at every pore from the violence of their exertions. The town after many efforts is completely encircled, the bearers previously tutored, stop before the door of some unfortunate wretch, who has now for the first time to learn that he is thought to be the destroyer of the deceased and must prove himself innocent by drinking sausey wood water. This important object accomplished, (the design of the mad capers of the bearers,) they take their places in the procession, and turn their faces towards the point of embarkation. The first in the order of procession is the body, flanked by men having muskets which are fired repeatedly during the march; immediately after the body, comes an individual, bearing the head and entrails of an ox, (the offal being all that escaped the jaws of the mourners,) next an individual with a large chest containing cloth, tobacco, pipes, crockery ware, and cooking utensils, another one has rice, and after him the relatives and acquaintances without order or distinction, all of whom are engaged in making as much noise as possible.

A very short distance brings them to the spot of embarking, on arriving at which they pass through our principal street, giving us the full benefit of their discordant music.

It is customary on such occasions to collect as large a variety of noisy instruments as possible, drums, horns and cow bells, and in one instance a miserable creaking hand organ was brought into play, and the performer most vigorously ground away at yankee doodle, with very awful and solemn effect on the motley multitude.

Having deposited the body in the boat destined to bear it across the channel, the friends now offer sacrifices to the Devil and spirits of the island cemetery. This is always done under a belief that it is necessary to a safe passage, or at least to insure its reception on the island.

Having performed these rites, the boat is ferried over, and the body deposited on the island, on the surface of the earth. The canoe, which before served for coffin is now inverted over it, the food is placed beside it, and the chest of sundries placed within reach, the whole is left either to decay or become the food of vultures and land crabs.

Twenty years ago it was the custom to deposit entire pieces of cloth and crockery with other valuables with the body, but owing to late sacrilegious pilfering by the living, they now resort to the admirable plan of tearing the cloth in shreds, and breaking the earthenware into minute fragments, so that it is likely to be serviceable only to dead men, who they think can restore the materials to their original state as they are wanting.

For ten days after the interment, there is a daily supply of food placed on the main land opposite the island, intended for the benefit of the dead, but which is regularly disposed of by the domestic animals belonging to the colony. After this period it is presumed that the departed is thoroughly acquainted with the means of subsistence in his new situation and can manage to forage for himself, until the expiration of a certain time fixed on by the gods, when he will again enter the world of the living, under the form of either a beast or man according to his previous virtues or vices.

At some future period I will endeavor to give you a description of the cemetery, which is beautifully situated and has a pleasant appearance from the main land. Yours truly,

SAMUEL F. M'GILL.

WESTERN AFRICA.—JOURNAL OF THE REV. DR. SAVAGE.

Cape Coast.—This is the capital of Her Britannic Majesty's possessions on the Gold Coast, eight miles east of Elmina. It has a fine castle, and corresponding fortifications. From twelve to fourteen Europeans usually reside here, either connected with the government, or engaged in trade. It has also been adopted as the acclimating point of the English Wesleyan Mission to the Gold Coast, who have recently purchased for this purpose a large and convenient dwelling. Externally, the native population present about the same degree of advancement as at Elmina. There are individuals, however, at both places, who have risen to a high point above their native condition. Since their more energetic movements towards the suppression of the slave trade, the English have increased their efforts to improve the natives at Cape Coast. A school was begun in the fort by Gov. Smith, continued by Sir Charles M'Carthy and his immediate successors, but has been more vigorously supported by his excellency Gov. McLean. Under the latter, a good many young men have been educated, who have gone forth as efficient teachers in the mission establishment, and clerks to the Europeans. Though no direct effort towards their moral elevation seems to have been attempted before the opening of the Wesleyan mission, yet a surprising degree of religious feeling and inquiry had arisen, and resulted in the conversion of many, previous to the arrival of the first missionary from England. The Bible, from the commencement, had been introduced into the schools as the text book, and the children had been early initiated by the chaplains and teachers, in the Church Catechism, and use of the Prayer Book. Through these means, under the silent influences of the Holy Spirit, a feeling of inquiry began, continued, and ended in the hopeful conversion to the God of the Bible and Prayer Book, quite a number, both of male and female. The first Wesleyan missionary arrived in 1834, and was received with enthusiasm by these young inquirers. They were immediately taken under his prayerful guidance and instruction, since when, by their lives and labors of usefulness, they have given good evi-

dence of the reality of their change, and have been the means of bringing many of their benighted countrymen into the fold of Christ. Such was the truly providential opening under which the Wesleyan mission to the Gold Coast began, in the fall of 1834. The spirit of inquiry once awakened, was easily continued by the energetic movements of these zealous men. A large chapel was soon erected, which now holds a congregation varying from three to four hundred. If no more had been accomplished than the securing of the regular attendance of such a number of natives upon religious instruction, this would be in itself sufficient encouragement for their great expenditure of life and money.

Having been so long under the subduing influence of the Europeans, the natives in the vicinity of the forts manifest a desire for improvement not known at other points, and which to some extent must be considered as preparatory to a favorable reception of the missionary. The advantages of education to some degree are appreciated, and parents are more willing to send their children to school at their own expense. Notwithstanding this, however, the missionaries have resolved upon opening boarding schools hereafter, for a limited number, on the plan pursued by us from the outset. Their reason is, the conviction, after three or four years trial, that a native agency cannot otherwise be so speedily raised up.

Annamaboe—Situation—Trade—Expensive style of living of the natives.—This is another native settlement about twelve miles east of Cape Coast, under the jurisdiction of the British, having its castle and fortifications. It lies within the territory of the Fantee tribe proper; from this there is a direct route to Coomassie, the capital of the Ashantees, with which free communication and extensive trade are kept up. Companies of that once formidable but now humbled tribe, may be seen almost daily bringing in gold dust to be exchanged for rum and tobacco. Two Europeans reside here, the commandant of the Fort included, but the trade is chiefly in the hands of the natives (colored and black) some of whom live in expensive English style. The Wesleyans have recently adopted this as a station, and opened a school conjointly with the local government in the Fort, under the superintendence of a native educated at Cape Coast Castle. A very handsome and expensive chapel is in course of erection, and a missionary on his way from England.

Winnebah—Language—Murder of Mr. Meredith.—Here is another station of the Wesleyans just opened, about forty miles east of Annamaboe. A school has been established under the charge of another Fantee educated in the Fort school at Cape Coast. This is the capital of the Agonah country beyond the limits of Fantee Proper. The language is said to be distinct, though having many words introduced from their Fantee neighbors. They are under the British authorities, who once had a small Fort here, the last commandant of which was Mr. Meredith, author of the well known work on the Gold Coast. Mr. M. becoming obnoxious to the natives, was murdered in a cruel manner, when, by way of punishment, the Fort and native town were demolished by British vessels. Upon the site of the former now stands a small but convenient chapel belonging to the Wesleyan mission.

Accra—Mechanical knowledge shown in the construction of dwellings, &c.—Gold trade and manufactures—Wesleyan Mission—Predecessors—Baptist Missionaries exploring—Reasons why missions may be more successful now than before—Locations recommended.—Accra, this with the British is next in importance to Cape Coast, from which it is eastwardly about eighty miles. Accra Proper is divided into three distinct settlements, under the authority of the British, Dutch and Danes respectively; all belonging to the same tribe, the Gahs, and each having its own castle and fortifications.

Danish Accra is only about three miles east of British Accra; and Dutch equidistant. The fort and castle of the British were erected in the time of James the Duke of York, afterwards James the 2d, who was at that period at the head of the 'Royal African Company,' and whose name it now bears.

The different fortifications and the dwellings of the merchants, all in white, present to the eye, an unique and attractive view from the sea.

The whole region is one vast plain, sandy and sterile. Its importance arises from the extensive trade with the interior, (Ashantee principally) from which a large amount of gold is brought down annually in exchange for New-England rum, Maryland and Virginia tobacco, and British cloths.

The three settlements (not quite three miles apart) comprise, it is supposed, about eight thousand souls. In the arrangement, structure and interior of their houses, they exhibit more thought and greater mechanical knowledge than any other tribe upon the coast. This is especially true of British Accra. They excel all others in the manufacture of gold rings, chains, &c., ivory, combs and cloths. What renders it still more interesting is the fact that the best workmen are Ashantees, who were taken as prisoners in their late war with the British. Beautiful gold chains, bracelets, &c., are brought down from Coomassie (one hundred and fifty miles in the interior) made by men probably who never saw a white face.

This has been taken up very recently also by the Wesleyans as an out station. A school has been opened containing about forty children of both sexes, half the expenses of which are defrayed by Gov. McLean. A white missionary from England has recently arrived, and begun the erection of a chapel and the usual missionary buildings.

A mission was begun at Danish Accra in 1828 by five young men, who once sat under the instructions of the lamented Blumhardt, of the Basle Institution in Switzerland. They all died in a short period after their arrival. In 1834 they were succeeded by three others, of whom but one survived. After two years residence on the coast, he retired to the mountains of Aqualim, about 40 miles to the interior, where he was soon after joined by his wife from Europe. Both resided there about four years, when (in the spring of 1840) they returned to Europe, taking with them their two children born in the country.

Accra is now the most easterly point on the west coast at which missions exist, Fernando Po, perhaps, excepted. While at Cape Coast, on my return I met a Mr. Clark and Dr. Prince, pioneers from the Baptist Missionary Society in England, whose design it was to proceed immediately to Fernando Po, open a mission among the natives of that Island, and at the earliest opportunity ascend the river Niger as far as the junction of the Tehadd, and decide upon locations to be occupied by others.

Though at some points intermediate between Fernando Po and Accra, as Whydah, the slave trade is vigorously carried on, yet at others very favorable locations may be found for the missionary; especially on the banks of the Volta. The earliest Protestant mission to western Africa was projected by the United Brethren to this part of the coast. Between 1737 and 1741, two missionaries arrived, one dying and the other effecting nothing, the mission was suspended till 1768, when, between that year and 1770, nine missionaries more arrived, all of whom fell a sacrifice to extreme privation, trial and the climate. Such discouragements at the outset led to an early abandonment of the mission. But from all accounts, there is at this time, near the mouth of that river, one of the most eligible unoccupied positions on the coast. The distance at which it rises in the interior, its accessableness to the waters of the Niger, the peaceable character of the natives who have long been in communication with the Europeans, the populousness of

the region, and the fertility of the soil, are circumstances strongly recommending it to the immediate attention of the missionary.

Could the facts and discouragements attendant upon these early efforts of the United Brethren, and others subsequently, in Africa, be correctly and minutely ascertained, it would probably be found that many of the causes which then led to fatal results, have ceased to operate. The better knowledge of the climate now possessed—its peculiarities and effects upon the system—of the local diseases and appropriate remedies,—the prudence and judgment characteristic of more modern views of missionary life, instead of objections, would yield arguments in favor of renewed and extended effort. The only mission now on the Gold Coast, (the English Wesleyan,) has been in existence about six years; the first missionary having arrived in the latter part of 1834. During that time, six Europeans (three males and three females) have died. Three, it is universally conceded, died from palpable imprudence! while another was carried from the landing to the house upon a bed, in the last stages of consumption.

The present year opened with three Europeans (two males and one female) in the field, six coast stations and two interior ones established, three chapels finished and two others begun. The month of March witnessed the arrival of a superintendent and wife, (the Rev. Mr. Freeman,) accompanied by ten associates, male and female, making the present number of their corps fifteen. Their design is to occupy all the points within British influence, and to extend their operations into the interior, as far as Coomassie, the capital of the Ashantee empire.

The Gold Coast may, therefore, be considered as occupied from Cape St. Appollonia to Accra inclusive, a distance of 180 miles. But from the latter point eastward, almost indefinitely called the Slave Coast, the sound of the Gospel is not heard. Westward from Cape St. Appollonia as far as the Grebo territory, in our immediate vicinity is a field extending more than three hundred miles along the coast, wholly unoccupied and open to the labors of American missionaries. The most important points within this range are Talva, Cape St. Andrew, Cape Lahoo, and probably Assinee. All of these, without doubt, are immediately accessible to the missionary, especially the first three, and ought to be occupied as soon as the right men can be found. Being but 40—100 and 170 miles from Cape Palmas, they are within canoe distance, and may be adopted in case of additional laborers, without fear of endangering the unity of our present mission.

LIBERIA AND THE SLAVE TRADE.

A correspondent of the London Morning Chronicle has forwarded to the editor of that paper the following extracts from official documents 'for the purpose of extending more ample justice to the labors of the good men who have founded the interesting free settlement of Liberia.'

Captain ARAEIN, R. N., in one of his despatches, says: 'Nothing has done more to suppress the slave-trade in this quarter than the constant intercourse and communication of the natives with these industrious colonists.' And again: 'Their character is exceedingly correct and moral; their minds strongly impressed with religious feeling; their manners serious and decorous; and their domestic habits remarkably neat and comfortable.—*Wherever the influence of Liberia extends, the slave-trade has been abandoned by the natives, and the peaceful pursuits of legitimate commerce established in its place.*'

Mr. STOLL, R. N., in a letter to Dr. Hodgkin, dated July 17, 1840, says: 'It promises to be the only successful institution of the sort on the coast of

Africa, keeping in mind its objects, namely, that of raising the African slave into a free man; preparing him for the exercise of civil liberty, in its various branches, from the governor to the laborer; the extinction of the slave-trade; and last, though not least, the religious and moral improvement of Africa at large;' and adds 'the surrounding Africans are aware of the nature of the colony, taking refuge, when persecuted by the few neighboring slave-traders. The remnants of a tribe have lately fled to and settled in the colony, on land granted them. Between my two visits, a lapse of only a few days, four or five slaves sought refuge from their master, who was about to sell or had sold them to the only factory on that part of the coast. The native chiefs in the neighborhood have that respect for the colonists, that they have made treaties for the abolition of the slave-trade, as also constituted the governor judge in disputes amongst themselves, and a remarkable instance had occurred only a few days previous to my visit; one chief submitted to the arbitration of Mr. Buchanan, though contrary to his own idea of right and justice, and paid the fine imposed upon him.'

Capt. IRVING, in a letter to Dr. Hodgkin, Aug. 3, 1840, observes: 'You ask me if they aid in the slave-trade; I answer you no! and I am sure the colonists would feel much hurt should they know such a question could possibly arise in England. In my humble opinion, it is the best and safest plan for the extinction of the slave-trade and the civilization of Africa, for it is a well-known fact that wherever their flag flies it is an eye-sore to slave-dealers.'

And Capt. HERBERT writes to the same philanthropic gentleman: 'With regard to the present state of slave-taking in the colony of Liberia, I have never known one instance of a slave being owned or disposed of by a colonist. On the contrary, I have known them to render great facility to our cruisers there in taking those vessels employed in the nefarious traffic, by obtaining from the natives of the different slave factories information of the time these vessels would sail with their cargoes. I could name various instances of their aversion to slavery which have come under my own eyes; I will here name one of a late date. In November last, while I was trading at Edina, there came into the Cove two Spanish vessels, evidently slavers, seeking for British arms, ammunition, and clothes, for which they would have given specie; yet there was not one colonist to be found who would trade with them, notwithstanding the extensive profit which could have been made.'

Trusting that these authorities will establish the just claims of these interesting people to our confidence and regard, relieve colonizationists from the obliquy so unjustly heaped upon them by the anti-slavery party, and prevent the unhappy alienation so likely to be engendered between the sister countries by their attacks.

I am yours, &c. JOHN BULL.

COLONIZATION MEETING.

At a meeting of the citizens of the 3d election district of Prince George's county, Md. held in the court house at Upper Marlbro', on the 14th day of October, for the purpose of organizing a District Society, auxiliary to the State Colonization Society: HORATIO C. SCOTT, Esq., was called to the chair, and Rob. Bowie appointed secretary.

The meeting was opened with prayer by the Rev. MR. KENNARD, the state agent, and eloquently addressed upon the subject.

On motion, it was unaimously agreed, that the third resolution of the

State Colonization Convention, held in Baltimore, in June last, be adopted by this meeting.

A constitution being read and adopted, the meeting adjourned.

Rob. Bowie, Secretary.

HORATIO C. SCOTT, Chairman.

CONSTITUTION.

Article I.—This society shall be called the Colonization Society of Marlbro' District, Prince George's County, auxiliary to the Maryland State Colonization Society.

2.—The object to which its influence and funds shall be exclusively devoted, shall be the colonization in Africa of the free people of colour of Maryland and those which may hereafter become free.

3.—The officers of this society shall be a President, six Vice-Presidents, a Secretary, a Treasurer and twenty Managers, to be chosen annually. The officers of the society shall hold their offices until others are chosen to fill their places.

4.—The President shall preside at all meetings of the Society and Board of Managers; in his absence the chair shall be filled by one of the Vice-Presidents, and in the absence of these, by one of the senior members of the Board of Managers.

5.—The Secretary shall conduct the society's correspondence; keep and preserve a record of all doings of the Society and Board; furnish the Treasurer a list of contributors and members of the society, and do such other matters and things as the interests of the society may require.

6.—The Treasurer shall keep a correct list of the members and contributors to this society; and an account of all moneys received and disbursed by him; he shall pay over the moneys of the society only to the order of the Board of Managers, or by order of the President, countersigned by the Secretary.

7.—The Board of Managers shall have charge of all interests of the society; furnish information to the people on the subject of colonization; increase the list of members and contributors; use their influence in obtaining emigrants for Maryland in Liberia, counteract the misstatements of the Abolitionists, and do such other matters and things as circumstances may require in furtherance of the objects and interests of the society. The President, Vice-Presidents, Secretary and Treasurer shall be members of the Board of Managers; seven members shall constitute a quorum for business.

8.—Any citizen of Marlbro' District may become a member of this society by paying an annual contribution of one dollar or upwards, and a life member by the payment of ten dollars at any one time.

9.—This constitution may be altered at any annual meeting of the society, by an affirmative vote of a majority of the members present.

10.—The annual meeting of this society shall be held on the first Thursday of April Court, at such place as shall be designated by said society or by the Board of Managers.

President—SAMUEL SPRIGG, Esq.

Vice-Presidents—Wm. D. Bowie, Wm. T. Wootton, Thomas Clagett, Robert Sewell, Thomas G. Pratt, William Wells.

Secretary—Thomas F. Bowie.

Treasurer—George W. Wilson.

Managers—Thomas Duckett, John Hodges, Notley Young, Horatio C. Scott, Richard B. Mullikin, Samuel Peach, William D. Clagett, Grafton Tyler, Wm. I. Berry, Benjamin Lee, Charles Bowie, Allen P. Bowie, Richard West, Benjamin Duvall, Z. Sasscer, H. Hilleary, P. Chew, James Harper, R. Pumphrey, R. C. Bowie.

BAPTIST MISSION—UP THE RIVER NIGER.

The following extract from a letter addressed to the Rev. Dr. Savage, at Cape Palmas, by the Rev. John Clarke, a missionary in the above expedition, furnishes the latest intelligence of its progress. The letter bears date Fernando Po, March 1, 1841.

'We think this a healthy place. The high land is near, and there is a cleared road 3,000 feet up the mountain: a house could be built there, and would be above fever range, and only 8 or 10 miles from Clarence, and within 4 or 5 miles of four native towns. At Cameroons too, we think there is a good opening for an entrance to the most depraved and degraded creatures that Africa can produce. We now anxiously pray to God to open a way for us to ascend the Niger; and we hope at the confluence of the Tshadda, or some other favourable spot, to find a safe locality for the messengers of mercy, for the heralds of the Lord of life. Then, if spared, we shall return (by you if we can) to England, and do all that we can to arouse the churches to care for the souls of the sons of Africa.'

[Southern Churchman.]

THE WHITE SLAVES IN OLD ENGLAND.

No. 1.—'Eliza Marshall, lives at Leeds—worked at Marshall's factory. Am seventeen years old.—Father dead. Sister and self did what we could to support mother. Have cried many an hour in the factory. Could scarcely get home—sometime had to be 'trailed' home. I have an *iron on my right leg*, and my knee is contracted. Worked in great pain and misery. I was straight before. Sister carried me up to bed many a time. The surgeon says it is with long standing at the mill, and that the *marrow is quite dried up*, and will never be formed again.'

No. 2.—Stephen Binns, stated, I have worked in Mr. Marshall's factory. The work produces deformity. It lames the children. The work exacted from the children is all that can possibly be done. It cannot be done without resorting to flogging. It is an offence for any other to speak to another. The water used for hot spinning is heated to 100 or 120 degrees. The children have almost continually to plunge their hands and arms in the water. The heat of the rooms and the steam almost macerate their bodies, and their clothes are steamed and wet. If they fall sick, they are turned adrift directly—without wages—without provision. If a girl complains of ill-usage, she is discharged immediately, without any redress. The present system is ruining the rising generation. It is sacrificing the children for a paltry consideration.'

No. 3.—Samuel Downe. I was 10 years old when I began to work at Mr. Marshall's mill at Shrewsbury. We began at 5 in the morning and worked till 8 at night. The engine never stopped, except forty minutes at dinner time. The children were kept awake by a blow or a box. Very considerable severity was used in that mill; I was strapped most severely, till I could not bear to sit upon a chair without having pillows; and I was forced to lie upon my face in bed at one time, and through that I left. I was strapped on my legs, and then I was put upon a man's back and strapped, and then I was strapped and buckled with two straps to an iron pillar and flogged. After that that the overlooker took a piece of tow and twisted it in the shape of a cord, and put it in my mouth, and tied it behind my head; he thus gagged me. We were thus beaten. We were never allowed to sit down. Young women were beaten as well as young men.'

No. 4.—‘The overlooker examined, says, he walked around the room with a stick in his hand, and if a child fall drowsy over his work, he touches that child on the shoulder, and conducts it to an iron cistern which is filled with water. He then takes the child (heedless of sex) by the legs, and dips it overhead in the cistern, and sends it to its work. In that dripping condition the child labours for the remainder of the day. That is the punishment for drowsiness!’ * * * * ‘We have a vast number of cripples. Some are crippled from losing their limbs—many from standing too long. It first begins from a pain in the ankle; and after that they will ask the overlooker to let them sit down—but they must not. Then they begin to be weak in the knee—then knock-kneed—after that their feet turn out—they become splay-footed, and their ankles swell as big as my fists. I know many deformed in the way described.’ [Coburg Star.

The sailing of the vessel for Cape Palmas has been postponed from the 1st to the 10th prox. in consequence of the prospect of obtaining more Emigrants from Charles and St. Mary’s Counties. It is hoped that the establishment of the Catholic Mission at Cape Palmas will induce many of that persuasion who have heretofore desired to go but for leaving their church, will now be disposed to avail themselves of the present opportunity.

(From the Mercantile Journal.)

WM. LADD—NAPOLEON BONAPARTE.

This is thy grave. I’d rather sleep
Thus, with a guardian God alone,
Than, helmed by ranks of cowering men,
To occupy Napoleon’s throne.

This is thy grave. Such resting place
Be mine, wet with earnest tear,
Than, heaped with coronets and crowns,
The monarch-murderer’s guilty bier.

This is thy grave. I’d choose the sigh
Which wakens at thy honoured name,
Than all the shouts that thundered round
The living, lost Napoleon’s fame.

This is thy grave. Such funeral step
I’d choose, for me, of honest men,
Than all the kingly pomp that bore
The dead Napoleon home again.

This is thy grave. When he’s forgot,
Or only named as ‘Anger’s rod,’
Thou’lt live in Virtue’s heraldry,
Thy title, ‘Friend of man and God.’

✂ All communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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